



## כתובות דף יג'

1. The משנה writes that in case she says that she is מוכת עץ and he says דרוסת איש than according to רבי יהושע she is לדבריה ראייה עד שתביא ראייה. Even if she is not believed that she is מוכת עץ, how do we know that she was not נאנס תחתיו and her כתובה is still 200? What does it mean עד שתביא ראייה? How can she prove her claim?
2. According to רבי יוחנן why does he have to learn the משנה only according to רבי מאיר, maybe it's even according to רבנן and she is claiming עץ מוכת after they were already engaged, in which case everyone agrees that she gets 200?
3. The משנה writes that if we see a lady talking to someone, and we ask her about his identity, according to רבי אליעזר ורבי גמליאל she is believed, but according to רבי יהושע she is not believed unless she can bring proof of her claim. What kind of proof would she bring? Even if we can confirm that she lived with a specific person, since she is not concerned about being with someone who is not her husband, maybe she also lived with others who are פסול?
4. Further to the above רבי יהושע says that she is ולממזר לנתין שנבעלה לנתין. Although we don't believe her according to רבי יהושע that he was a כהן why is he ממזר? At most it should be a ספק?
5. According to רבי אליעזר ורבי גמליאל a pregnant woman is believed when she says that a כהן fathered her child. Would this child be allowed to eat תרומה based on her testimony.

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